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The American Friend

Old Series
Vol. XXXVI. No. 29

JULY 18, 1929

New Series
Vol. XVII. No. 29

Unrecorded Queries

AN EDITORIAL

Youth in an Airplane Age

EDWARD P. GATES

The London Epistle

New England Yearly Meeting

Young Friends at Quaker Haven

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

PLAN CHURCH UNION IN SOUTH INDIA

To begin with, the scheme lays down three clear and definite objectives. The first is that the Church in South India should be so organized "that it shall give the Indian expression of the spirit, the thought and the life of the Church Universal." Thus the purpose is that the Union in South India should express locally the principle of the Great Catholic Unity of the Body of Christ. Secondly, it is an objective of the uniting bodies that the ultimate United Church "should maintain fellowship with all those branches of the Church of Christ with which the Uniting Churches now severally enjoy such fellowship." It is intended that there should be no decreasing of any fellowship which is enjoyed at present by any of the several Uniting Churches, but that each one of them should bring into the larger Union its own links of fellowship and so create a larger fellowship throughout the world. In the third place, it is the hope of the Uniting Churches that such a Union as this will result "in a greater release of Divine power and greater effectiveness of the Churches for the establishment of the Kingdom of God."

PROSPECTIVE TOBACCO LEGISLATION

On June 10, the United States Senate received a shock. Senator Smoot introduced a bill to amend the Food and Drugs Act of June 30, 1906, by extending its provisions to tobacco and tobacco products. He said he introduced the bill because "the manufacture and sale of tobacco products are matters that affect the public health and welfare of millions of our population"; that "various drug products are contained in tobacco"; and that "false and deceptive statements made through advertising media in the interest of tobacco products should be brought under government regulation." In introducing his bill the Senator delivered a scathing address in which he charges the tobacconists with indulging in "an orgy of buncombe, quackery, and downright falsehood and fraud to create a vast woman and child market for their products." The No-Tobbaco League prints the Senator's address in full in the July issue of *The No-Tobacco Journal.* It has also organized a nationwide campaign to get individuals and groups of people in all the states to petition congress to pass the bill. Any one interested in having a part in the campaign in this matter so vital to the "public health and welfare of millions of the population," can obtain copies of the senator's address and suggested form of petition by writing to the No-Tobacco League, Box 578, Indianapolis, Indiana, and enclosing five cents for postage.

RELIGIOUS PEACE CONCLUDED IN MEXICO

On June 21, after three years of bitter strife between Church and State in Mexico, President Emilio Portes Gil and Archbishop Leopoldo Ruiz informed the country that the controversy was at an end. A few days later unprecedented scenes of rejoicing were enacted in the historic Church of the Virgin in Guadalupe, as tens of thousands of Mexicans of all castes gathered to offer thanksgiving prayers for the approaching resumption of services in Mexican churches. Through the great central doorway of the church the people poured in a never-ending procession, and after praying streamed out again by two side doors. The ceremonies were not official, as the priests have not returned to their places, but spontaneous demonstrations and heaped-up floral offerings testified to the gladness and gratitude of the Mexican people. They say that you cannot make people religious by act of parliament. Perhaps not. But neither can you make them irreligious by shutting up the churches. Mexico is just the latest nation to find it out. Russia has discovered it, too, if only she will admit the fact.—*The New Outlook.*

THE SHANGHAI INTERNATIONAL PAGEANT

Miss Era Betzner, New York pageant producer and author, recently sailed from San Francisco, for Shanghai, where she has been chosen to direct the mammoth international pageant to be given there next November. The women's clubs of all nationalities represented in the foreign colonies of Shanghai have united for its presentation. The maxim from Confucius, "Within the four seas all men are brothers" has been chosen as the theme. It will depict the bonds between nations, from methods of communication to printing, migration and science. Plans already under way have selected the gardens of the former Empress' Palace as the scene, with open-air accommodations for twenty-five thousand during the total performances. In Japan and India, Miss Betzner has been engaged to give training courses in recreational leadership and direction of pageants.

THE WAY TO UNIVERSAL BROTHERHOOD

It is kindliness that furnishes the dynamic without which the will to achieve is powerless. We have our convictions, our ideals, our theories, yes, and our practical programs too—but we seem to be able to push them just so far and then they stick at something, and we fail of achievement. I venture to think that we have, all about us today, sufficient conviction and intelligence to take the first steps, at least, towards peace and world reorganization, and I dare to believe that there are enough men and women in all the countries who are ready for these first steps and eager to put them into effect. But here is the difficulty: The really progressive people in all lands are not united; they are separated by so many things—race, religion, party, class, etc.—JOHN HERMAN RANDALL in *World Unity for July.*

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How many Indian tribes have contacts with Friends?
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 29. | JULY 18, 1929 | New Series Vol. XVII. No. 29.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Unrecorded Queries

THERE came into our hands recently a copy of the *Foreman's Magazine,* a business periodical published in the interest of foremen in every industry. An article, "Policies Which Made General Motors Successful," attracted our attention, partly no doubt because we had heard the writer, Floyd A. Allen of the General Motors Corporation, speak not long ago and had been very favorably impressed with his general attitude. He seemed to have a very high conception of business and the ideals which should dominate it, and emphasized the human element involved. So we paused to note the policies to which he attributes the remarkable success which his corporation has attained. We are not in a position to say whether General Motors has followed the policies named to the extent which Mr. Allen would have us believe. There are doubtless other factors in the world of business and high finance that enter in. Nevertheless we were sufficiently impressed with the points given to go over them rather carefully. And in doing so we applied them to the field of religious work, strange as it may seem, wondering whether the limited success too often realized, may not be checked up partly to failure in practicing the very policies which the representative of General Motors extols. Here they are:

1. THE SPIRIT OF FAIR PLAY. Mr. Allen says that in the midst of intense competition, the policy of fair play dominates his organization—fair play to its employees, to the general public and to its competitors he would doubtless add. In the intensity of our feelings and convictions in religious matters, are we meticulously careful to be fair to those with whom we differ, careful not to color the facts according to our prejudice? Are we mindful of the reputation of our brother workers? As religious organizations are we conscientious and generous in the treatment of our "employees"—those whom we call to serve us in various capacities, whether in pastoral leadership, on the mission fields or in secretarial and administrative capacity? Are we concerned that our spiritual "output" be all that our public has a right to expect of an organization of the high profession of ours?

2. KNOWING THE FACTS. Why, asks Mr. Allen, are there so many failures in business, with all the marvellous prosperity and wealth of the country. In his own words, it is because people don't "know their stuff." Is there not some explanation here of many failures in religious work? Are we not inclined to take good intentions and "a call" in lieu of preparation for the task? Do we know the fundamental principles of the most important enterprise in which we are engaged? Do we understand efficient methods of procedure? Are we not too careless of hard facts which are prerequisite to success? Aren't we prone to know too many things that aren't so? Do we, like General Motors, maintain "proving grounds" where we test our facts and our work?

3. THE OPEN MIND. Big business organizations have research departments. Past achievement will not avail for the present and future. There are new things to be learned, new methods to be discovered. The open mind enables one to find new facts and courage enables one to face them. Have religious workers a sufficient inclination toward the open mind? Do we realize that the discovery of new truth is as essential to spiritual as to business success? Have we the courage to face facts that we can't altogether interpret as yet? Are we willing to be convinced that we are wrong in some of our opinions? Do we have more faith in truth than in certain convictions that we have held dear? Have we the frankness to admit the failure of our pet schemes and ideas?

4. HARD WORK. "There is no royal road to success." "There is no excellence without great labor." Time honored reminders are these. Perhaps they were in the old copy books of our fathers' days. Although stated in different terms, they are in the lexicons of present-day business. Do we put the same undivided devotion into our Christian tasks that the world's workers put into their secular concerns? Is our Christian work a passion with us that causes us to spend ourselves and our time to the limit in its behalf? Do we really enjoy a piece of real hard work for Christ and the church—hard work that will whet our spiritual appetite? If we were to measure the work we do for the church by the work we give to our business or avocation, what kind of results have we a right to expect from it?

5. GOOD WILL. Mr. Allen lists as his company's greatest asset today, its good will account. Good will represents the favorable attitude of the public toward it, bespeaks the cordial estimation and confidence which it enjoys. Do we always appreciate the fact that good will is the very foundation of Christian work? That nothing that we can say and do can substitute for what our hearts feel? Do we realize that the world looks quickly and unerringly upon the heart? Shall we not resolve anew that all our service shall spring up out of the divine fountain of good will, creating an atmosphere of appreciation and confidence in which our work will prove more and more fruitful?

London Yearly Meeting Epistle

To Friends Everywhere

IN OUR meetings this year we have been stirred by a sense of joy and hope. That this should happen when we have been brought, through the year's work, into such close fellowship with those suffering in the coalfields, with the ill-housed and underfed, may seem strange. The stirring is not due simply to the fact that we have been permitted to serve our fellows, though this is cause for humble rejoicing; it comes from a conviction, discovered in the doing of the work itself, that we are, as it were, living in the spring-time of the Spirit. Who knows what may open up before us if we step out with courage and reverence to greet the summer?

We can look in scarcely any direction without seeing things which claim our sympathy or threaten the peace and prosperity of mankind; and we are glad that not a few who might be with us today are led into public service at this election time in striving to deal with the nation's problems. We have been reminded of all the young life around us so full of possibilities. In our own Society and in the neighborhood of many of our Meeting Houses are large numbers of young people to whom we have something to give and from whom we have much to learn. Unemployment is a menace to many families and to the common weal, and overcrowding produces conditions we hardly dare to contemplate. For very many it is true to say that the spiritual and moral sides of life are so largely determined by economic conditions as to give them but the faintest hope of finding their way into the abundant life. That many, so adversely placed, do win through gloriously must ever constitute a great challenge to those who have grown up in space and leisure, without which they might now themselves be destitute or worse. Nor is our civilization by any means free from the shadow of war which puts fear in place of freedom into many hearts and homes. What right then have we to joy or hope unless we respond to this challenge in the spirit of Christ?

In our experience there is unique value in the meeting for worship held in life and power. The basis of such a meeting is the presence in our midst of Him whom we recognise as Love and Truth, discovered in the silent waiting, drawing us to Himself and to one another, opening mind and heart to fresh visions both of the world and of Himself, giving us guidance and power for everyday life. This is a very wonderful thing. In many of our meetings such experiences are not uncommon. In others they may be rare. Perhaps we do not wait long enough in living silence that the life of God may stir our hearts as the sap presses up to open the buds in spring. Perhaps, preoccupied with our own concerns, we think too little of other worshippers, lacking that spiritual sensitiveness which is itself so rich a gift of the Spirit.

Whatever the state of any particular meeting, we would call our friends to a large faith in its possibilities. We would ask those who find little help to come in and give their best. We believe that more of our members should be coming forward to dedicate their gifts in a special way to the vocal ministry. Our Society has been nourished largely through the prophetic word coming direct from the heart, though often enriched by continued study and the treasures of a well-stored mind. Shall we not pray that more prophets may be raised up in whose hearts the word of God burns like a fire and who take pains to fit themselves to deliver it? At the same time we are not forgetful that in our meetings for worship every single one can share, and is called to share, in the silence or in the word that grows out of it.

Above all we see our meetings as an adventure of the Spirit where new things may happen at any time, focal points from which spread out fresh life and power. Those who share our meetings in this way are taking part in a creative act. For this as for all truly creative work the divine inbreathing is essential. Those who in the past have done the greatest service for their fellowmen, have not simply seen and taken hold upon the divine strength, their experience has rather been that God has laid hold upon them, and that henceforth it was not they who worked, but God who worked through them. Human personality holds no greater possibility.

The profusion of nature's experiments encourages us to a lavish scattering of the seeds of friendliness and help. Where these may fall we cannot tell. Many may be devoured by birds and many fall upon stony places. But the glory of the way of Christ is that we delight to scatter without stint and without reserve. For He comes to us not with a devastating demand but with a munificent offer. As we accept it with joy we catch the spirit that made it. Life is enlarged in an amazing way as we pour out of our best. We are not expected to give more than we have, but in giving what we have we are surprised to find that we gain and have more to give than we ever dreamed possible. Such is the arithmetic of the divine life in man!

Children are we all on the shores of immensity, seekers who have found treasure but who never lose the zest of seeking. Let no-one think that in association with the Society of Friends he comes to a body whose growth has finished and whose form is rigid. As a group we are out together on adventures of fearless goodwill and we want all who have that spirit to share in the conflict with evil and in the creative tasks of the future, refashioning our Society to ever larger ends. We have no formal creed and it has been said that "Quakerism in dispensing with creeds holds out a hand to the scientist." Not merely to men of science, but to all who have *their* attitude to life, we would say, "Come and share with us the joy of discovering in this new age the meaning and power of the eternal truth and beauty and love. We want your help, we gladly share such experience as we have."

For "rejection of creed is not inconsistent with being possessed by a living belief." "The knowledge we hold so enthusiastically" may not "survive in the letter," but we have "a sureness that we are on the road." Our fellowship is a very real thing, created by a vision of God in Christ and bearing witness to the reality of a religious life grounded in sincerity and issuing in service.

The Word of God could never be fully expressed in human speech; it had to be made flesh. So in human terms we see the Life of our life, ever expanding, ever opening to us new vistas of possibility for ourselves and for society. The individual is perfected in the larger fellowship of the common life and harmony is discovered through variety. Flinging ourselves gladly into the forward march of the sons of God we know something of the power of an endless life and out of our very distresses are born the hope and joy with which we go forth in this spring-time of the Spirit. Signed in and on behalf of London Yearly Meeting, HAROLD J. MORLAND, *Clerk.*

Man is one, and he hath one great heart. It is thus we feel, with a gigantic throb across the sea, each other's rights and wrongs; thus are we men.—BAILEY.

Youth in an Airplane Age

BY EDWARD P. GATES, *General Secretary*

Delivered at the International Christian Endeavor Convention, Kansas City, Missouri, July 3, 1929

YOUNG people are better today than ever before, and they have to be, because it is harder to be good today than it was a generation ago. Thirty years ago father gave son a bicycle as a graduation present. Now the magazines are advertising "Give that boy of yours an airplane when he graduates." It takes more moral stamina to live in an airplane age than in a bicycle age.

There is, therefore, more need today than ever before for the character building service which movements such as Christian Endeavor can render to young people. And there is reason for rejoicing that the experience of the past two years gives the lie to those misguided observers in the halls of Congress and elsewhere who have recently been proclaiming that the present generation of youth is hopelessly bad and that young people in general are chiefly interested in pocket flasks and petting parties.

This convention itself is evidence. While not the largest gathering in Christian Endeavor history, the out-of-the-city attendance is larger in proportion to the Christian Endeavor population within a five hundred mile radius than at any previous convention. Our conventions do not specialize on entertainment features. Young people have come to Kansas City by thousands not for recreation and entertainment, but to talk and study together about ways of doing better work in their own communities and churches.

DISTINCTLY A CHRISTIAN MOVEMENT

The prosperity of the Christian Endeavor movement and of other Christian organizations for young people is evident. There are more Christian Endeavor societies in more churches in more nations of the world today than ever before. Christian Endeavor is distinctly a Christian movement. It believes in the acceptance of Jesus Christ as a personal Savior. It emphasizes the importance of outspoken Christian testimony, practical Christian service, and unwavering loyalty to the church. It upholds high ideals of Christian living for young people. It is an encouraging fact that millions of young people in all countries of the world continue to respond to this kind of a challenge.

A third ground for encouragement is the increasing spirit of cooperation among all Christian youth groups. While their elders are talking church union, Christian young people everywhere are practising it. Nationally, the Crusade with Christ proposed by President Poling at the International Christian Endeavor Convention in Cleveland two years ago has enlisted the cooperation of practically every Christian youth group in North America and many organizations in foreign lands. The Crusade has focused the attention of millions of young people upon the great question of World Peace, Christian Citizenship, and Evangelism, and inevitably, in thousands of communities, it has brought the young people of the different churches closer together than ever before in united effort for things worth while.

This convention is a striking evidence of this growing feeling of Christian fellowship. Members of denominational young people's societies, Boy Scouts, Y. M. C. A. and Y. W. C. A., and every other Christian agency in Kansas City, have worked together to make this meeting possible.

Christian Endeavor rejoices in the success of all these agencies. There is today no competition in the field of young people's work. Denominational and interdenominational leaders are working together as never before to do unitedly those things which need to be done.

This growing tendency toward cooperation is manifesting itself within the Christian Endeavor organization in an increased number of union or federated societies in smaller communities. In hundreds of communities where the churches have not found it possible to unite, the young people have gotten together in one Christian Endeavor society and are working out in a practical way the problems of Christian fellowship.

A vital contribution to this spirit of fellowship is being made by the Christian Endeavor Union organization. There are now approximately fourteen hundred city, county, and district Christian Endeavor unions, each including from four or five to three hundred Christian Endeavor societies. These unions are officered by more than fourteen thousand young people. They give to the societies in the individual churches the inspiration of fellowship with young people of other denominations and churches, the opportunity to share in cooperative community enterprises, and practical help in doing the work of the local organization.

EAGER TO MAKE LIVES COUNT

A fourth reason for faith in youth is the evidence that these young people are eager to make their lives count in some kind of worth-while service. Two years ago, through the generosity of the J. C. Penney Foundation, the International Society of Christian Endeavor was enabled to create a Department of Christian Vocations. To this department have come literally thousands of requests from young people for advice in the choice of a life work, information about educational opportunities, and kindred subjects. Among the best attended meetings at conventions and conferences have been those relating to this matter of vocations. The demands for help have far exceeded the present resources of the department. Under the direction of Superintendent Vandersall, a national organization is being developed of trained volunteers which will some day make it possible to give personal Christian counsel to all young people desiring it.

A fifth reason for encouragement is the fact that young people are putting religion into their play as well as into their work. Present-day young people are interested in clean recreation. They are hungry for wholesome fun and worth-while good times. If young people go to the bad now and then it is often because we fail to give them a chance to go to the good.

The establishment three years ago by the International Society of a Department of Recreation met with an instant response. The monthly recreation service of the department is now being reprinted by nearly a score of church papers and is distributed through state and city union bulletins to probably several thousand societies. No service offered by the International Society has met with a more enthusiastic welcome.

The events of these two years have further proved that young people are interested in world problems. They believe in prohibition and want to have a part in encouraging observance of law. Christian Endeavor can point with pride to its citizenship activities and to its activities in behalf of world peace and international friendship.

As a matter of record and as causes for rejoicing there should be listed here the following additional forward steps of the International Society during the past two years.

The acceptance of the generous gift of the *Christian Endeavor World* from its former owners and its continued publication as the official organ of the movement under the editorial direction of Rev. R. P. Anderson.

The creation of the office of Mid-West Secretary and the election of Mr. Harold Singer to this important position. Mr. Singer's service to the seventeen states in his territory has been of inestimable value.

The change in the organization of our southern work, which has made this field directly a department of the International Society. W. Roy Breg, in his first year of service as Southern Secretary, has made gratifying progress in emphasizing cooperation with denominational leaders and strengthening state and union organizations.

The fruitful campaign for Christian Endeavor in Hawaii conducted by our splendid Pacific Coast Secretary, Paul C. Brown, and made financially possible by that great friend of Christian Endeavor, Mr. Theodore Richards.

The extension of the influence of Dr. Poling's Radio Youth Conferences which have reached literally millions of young people throughout the country.

The campaign for Prohibition and Christian Citizenship in which President Poling, Extension Secretary Sherwood and Citizenship Superintendent Landrith have rendered and are rendering such conspicuously efficient service.

The pre-Easter evangelistic emphasis in both 1928 and 1929 through which hundreds of societies were enlisted in efforts for personal soul winning.

The development of a program for World Peace, including the organization of study classes in racial and international problems, the creation of International Correspondence Clubs and the preparation of material for world friendship activities and discussions and debates on international questions.

SEEKING TO ABLY SERVE

The regular activities of the International Society have been continued. Four thousand five hundred and sixty-two new Christian Endeavor societies have been reported during the two years, most of them organized with material supplied free of charge by our offices. Ten thousand six hundred and twenty-three Comrades of the Quiet Hour and 1,772 members of the Tenth Legion have been enrolled. Thousands of personal letters have been written in response to requests for help from the field. Our introduction service continues to bring young people moving from one community to another in touch with friendly churches in the towns to which they go. Not less than two-thirds of the time of the officers of the International Society is spent in field service in conventions, institutes, conferences and local church meetings. The International Society seeks to exercise no authority over any Christian Endeavor or society, but it is seeking to serve to the best of its ability.

For the future three needs are particularly apparent:

1. More young people. If the activities of Christian Endeavor are good for four million young people, they should be good for many more. Not for the sake of adding more members, but for the sake of sharing its blessings, every Christian Endeavor society should seek to serve the largest possible number of young people in its community.

2. More adult sympathy. Young people need more confidence and less criticism. They are not saints. They are normal human beings facing everyday problems. They would be helped immeasurably if in every church there could be enlisted a group of those adults who have formerly served in the young people's society to give them encouragement, counsel and support.

3. More financial support from adults for Christian youth movements. This need applies not only to Christian Endeavor but to other youth organizations as well. If the unlimited possibilities of Christian youth are to be released for the betterment of the world, money must come, not from young people, but from consecrated men and women of means. We give thanks for those who by their gifts have already manifested their faith in present-day young people. For a comparatively few dollars invested now, this world could be literally turned upside down for Jesus Christ.

Self Determination

Philosophy of the American Negro

Four things we will not do, in spite of all
That demons plot for our decline and fall:
We bring four benedictions which we meek
Unto the proud are privileged to speak,
Four gifts by which amidst all stern-browed races
We move with kindly hearts and shining faces.

We will not hate. Law, custom, creed and caste,
All notwithstanding, here we hold us fast.
Down through the years, the mighty ships of state
Have all been broken on the rocks of hate.

We will not cease to laugh and multiply;
We slough off trouble and refuse to die.
The Indian stood unyielding, stark and grim;
We saw him perish and we learned of him
To mix a grain of philosophic mirth
With all the crass injustices of earth.

We will not use the ancient carnal tools.
These never won, yet centuries of schools,
Of priests, and all the work of brush and pen
Have not availed to win the wisest men
From futile faith in battleship and shell;
We see them fall, and mark that folly well.

We will not waver in our loyalty.
No strange voice reaches us across the sea;
No crime at home shall stir us from this soil.
Ours is the guerdon, ours the blight of toil;
But raised above it by a faith sublime
We choose to suffer *here* and bide our time.

And if we hold to this, we dream some day
Our countrymen will follow in our way.

LESLIE PICKNEY HILL.

The Basis of Friendship

After the discovery of the New World, Central and South America were settled by people of Latin culture, who came from countries where democracy was unknown. Their ideas of an aristocracy both of politics and of religion were brought with them. A century later, to North America came the Pilgrim Fathers, representing the Anglo-Saxon culture with its democratic ideals and instructions. In them were imbedded the seeds of Protestantism. Those who followed in their wake were more Englishmen, Germans and Scandinavians, coming from the very cradle of democracy. What inference are we to draw from this? Simply this: politically you are democratic, we are autocratic; in religion you are Protestant, we are Roman Catholic. You destroyed the Indian, we assimilated him by intermarriage. You are phlegmatic and cold, we are temperamental and of a warm disposition. Were these factors to be taken into account, I am sure our mutual difficulties would be more easy of solution.—R. M. HOOKER in *World Unity* for July.

New England Yearly Meeting

Time of Spiritual Inspiration

THE two hundred sixty-ninth annual session of the Yearly Meeting of Friends for New England was held at Moses Brown School, Providence, R. I., June 25-30.

As the concluding minute was read and as Friends separated to go to their homes, there was a deep consciousness that these days spent together had been eventful days. It was a good Yearly Meeting. One Friend was reported to have said that she did not care to come again, for another Yearly Meeting couldn't possibly be as good as this one and she couldn't bear the disappointment if it were not.

It could hardly be said that the sessions were marked by any outstanding achievement in policies or organization. It was not a time of extraordinary demonstration or intense enthusiasm. The thing that was most impressive was the deep sense of spiritual earnestness that pervaded all the sessions and the note of hope and confidence as the problems of the work were faced.

As Friends gathered in the meeting on Ministry and Oversight the first afternoon, it was evident that there was a common longing that this Yearly Meeting might have as its chief concern the deepening of the spiritual life. A desire that Friends might see beyond the immediate problems, plans and programs to the great source of life and power. The fact that we were approaching the two thousandth anniversary of Pentecost was considered to be significant and had its influence in stimulating the desire for a renewed outpouring of the Holy Spirit on the Church in this our day.

The meeting experienced a deep sense of loss as we realized that a number of our valued and faithful workers had been called from us by death during the past year. Fitting tributes were paid to the memory of Thomas Wood, Alice W. Maxfield and William J. Rose.

We were greatly favored by the presence and acceptable ministry of visiting Friends, Charles O. Whitely and Arthur B. Chilson. Charles Whitely, who represented the American Friends Mission Board in the absence of B. Willis Beede, rendered valuable service in connection with the missionary activities. In giving his splendid survey of the work and the field he warned against trying to stimulate our circulation by artificial means when what we need is heart action. The helpful messages which he brought from time to time were much appreciated.

Arthur B. Chilson's ministry was addressed to the needs of a spiritually hungry people. His gripping messages, coming out of his rich experience in this land and in his many years of service in the mission field opened anew the privilege and possibilities of the life indwelt by the Spirit of Christ. His visit to New England last year brought him in close contact with this field and its needs and enabled him to speak to our condition in a most helpful and encouraging way.

In harmony with the action of the Five Years Meeting in uniting the Home and Foreign Missionary interests under one board, the Yearly Meeting took similar action and reorganized the work of the Foreign Missionary Committee, the Committee on Western Indians and the Freedman's Committee under one general Missionary Committee.

An interesting feature of the Missionary session was a thrilling description by Alice Howland Macomber of her visit to the Friends Mission Station in East Africa. Arthur Chilson confessed that this vivid word picture of Africa as seen by this visiting Friend made him "homesick."

Professor Linton S. Ingraham, principal of the Agricultural and Industrial Institute for Colored People, of Sparta, Georgia, and his wife were in attendance and Professor Ingraham, who was born a slave, told in a most interesting manner of his efforts on behalf of his race. All felt that through men of his spirit much could be accomplished toward solving the race problem.

The excellent reports of James A. Coney as Superintendent of Evangelistic and Church Extension Work, and Lyra Trueblood Wolkins as Superintendent of Bible School, set forth in full detail the condition of our field. There was an irresistible spirit of optimism as we faced the State of Society as shown in these encouraging reports, though there was a recognition of the danger of overstraining our optimism and losing sight of some of the hard challenging facts revealed by the survey. It was cheering to learn that at least one meetinghouse—that of West Epping—that has been closed for years, is now open for worship with a very promising outlook for the future.

In a heart-searching message, Rufus M. Jones considered the question, "How can we meet the heart hunger everywhere in the world today?" We were led to see our great responsibility and privilege of meeting the restlessness of the world through the adequate resources of love and power revealed in him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

The reports of the three boarding schools, Moses Brown, Lincoln and Oak Grove, were full of interest. Moses Brown School reported the largest enrollment in its history and Oak Grove Seminary is rejoicing in the completion of her splendid new dormitory.

The meeting was deeply concerned over recent court decisions denying the privilege of citizenship to aliens who are conscientiously opposed to bearing arms and a petition was sent to our congressmen asking for such legislation as will prevent the recurrence of such cases of denial of the right of freedom of conscience. Henry J. Cadbury gave an interesting summary of the work of the Peace and Service Committee and the need and importance of discussion and agitation of our Peace principles was presented by Bishop Paul Jones.

An interesting program was presented under the direction of the Bible School Committee on Sunday afternoon, consisting of a demonstration by the Allen's Neck Bible School, and a Bible Memory Contest participated in by seven children representing different Quarterly Meetings. The first and second prizes in this contest were won by Eunice Estes of Woonsocket and Eleanor Stevens of Lynn.

A particular interest was felt in the activities of the Young Friends due to the fact that the Young Friends Eastern Conference was to be held at Moses Brown immediately following the Yearly Meeting. An interesting program was rendered by the young people of the Worcester Meeting under the care of the Young Friends Committee.

The daily Bible half hour is always looked forward to as a time of helpful Biblical instruction and spiritual inspiration. This year the lessons were conducted by Thomas J. Battey, Moses M. Bailey and Rufus M. Jones. In these sessions we were brought to the great central truth of our religion—that of God manifesting himself in the human life of Christ Jesus who lives anew in

A PRAYER

I am an humble earthen vessel.
Of that with which
I am filled, I shall be emptied.
Father, may I be filled with rich
experiences, a wealth of friendships,
biographies of great men and women,
the love of home and dear ones, views of
many countries and of many peoples, the
ability to create, a mind that is clear
and open, a soul that can enfold the
world. And then, in the moment
of need, may all the riches
which are stored
within me gush forth to
quench the thirst of the multitude.

AMY SHARPLESS.

dedicated lives, making possible a victorious faith in the midst of suffering and when hemmed in by the "iron framework of circumstances."

As the tasks and opportunities were faced in the light of the infinite Divine resources the meeting felt the force of the words from the London epistle—"We are, as it were, living in the Springtime of the Spirit. Who knows what may open up before us if we step out with courage and reverence to greet the Summer?" H. J.

EPISTLE

Dear Friends:

The Yearly Meeting of Friends for New England is meeting this year in its two hundred and sixty-ninth annual session, at Moses Brown School in Providence, Rhode Island. Two hundred and fifty-seven years ago George Fox attended this Yearly Meeting in the nearby city of Newport and interpreted there with power and insight the central principle of his faith and our faith that the Life of God can be revealed afresh in the dedicated life of a man or a woman. He felt as few persons have ever felt the depth and the meaning of the grace and redeeming love of God, revealed to men in the life and death of Jesus Christ, but he also saw that Christ can be formed anew in men's lives, as Saint Paul so often said, and can thus become a demonstrated fact of present daily life. That truth has been vitally reawakened in our minds this year. We find ourselves once more in an age of seekers. In spite of what looks like frantic restlessness and secularism and pleasure-aims, surging about us, one finds everywhere, a little below the surface, signs of real soul hunger and plain evidence of a new seeker-spirit abroad in the world. Part of the restlessness is due to the fact that there is a deeper prevailing hunger which remains unsatisfied through all the welter and hurry of pursuit and adventure.

The desire for the eternal here in the midst of the temporal, of soul-satisfying reality amid the fleeting things that come and go, is, we are assured, as deep-seated and as fundamental as ever it was. We have once more in our sessions this year been rediscovering this ancient truth that God and man are not parted by wall of separation, or divided by vast stretches of space, but are as close as the ocean is to the swimming fish or as the air is to the flying eagle. It has come to us with great freshness at this time that the source of spiritual power for the tasks of our age is this present Life and Light and Love of God breaking into and revealing themselves through our lives as organs of that central energy of the Spirit.

We have talked, we have planned, we have organized, we have hurried up and down, but we have not yet in sufficient degree opened the gates of our lives to the tides of the Spirit. We have too often used the manna which others have gathered and stored up in the past. We have been endeavoring this year to go to the direct source of life and power and to become charged and empowered in our own personal lives through immediate contact with the creative Life of God. It is our hope that our members who are here will not carry home merely words and phrases, but that they will go back as living, vitalized centers and revealing places of the life of God in the world. We do not offer the seekers of today a constructed scheme of thought. We call them, rather, to join with us in the practice of the presence and life of God. We do not present a quick panacea for the wrongs and ills of society. We invite men and women of good will to try with us a method and an experiment of life, invigorated and fortified by the energies of the Spirit operating here in the world through us as his human channels.

Signed in and on behalf of the Yearly Meeting of Friends for New England, held at Moses Brown School, Providence, Rhode Island, Sixth Month 26th to 30th, inclusive, 1929.

LINDLEY M. BINFORD,
Presiding Clerk.

PEACE AND CITIZENSHIP

Statement authorized by New York Yearly Meeting of the Religious Society of Friends, with Five Years Meeting Affiliation, at its annual meeting held in Poughkeepsie, New York, in regard to the recent decision of the Supreme Court in the case of Rosika Schwimmer.

Our hearts are stirred by the great step toward the ideals of peace taken by our nation in the negotiations and the ratification of the Pact of Paris by which we renounced war as an instrument of international policy.

We have cherished these ideals of peace as one of the most precious possessions of our Friendly heritage, and we regret the tendency of our government to consider that persons holding these ideals are not proper persons to become citizens of our country.

We who are seeking to follow the Prince of Peace and who have felt that one of the highest ideals of our religion was the renunciation of all war cannot believe that our nation will want to exclude from citizenship any who seek to live in accordance with these high ideals which are held by the Society of Friends and we ask that steps be taken by legislation to make certain that such persons may be admitted to citizenship with us.

On behalf of New York Yearly Meeting,

L. HOLLINGSWORTH WOOD, *Clerk.*

AT SPRING GARDEN STREET, GREENSBORO FRIENDS

Spring Garden Monthly Meeting, Greensboro, North Carolina, was held June 12, 1929. This being the last month of the year's work the annual reports were on the table. These showed faithful and efficient work done by the membership as well as the pastor. A Bible reading contest put on in the spring, the results of which were reported each week at the prayer meeting, resulted in increased attendance and spiritual life, and the reading done by the membership was most gratifying.

The committee on the celebration on September 22, of the twentieth anniversary of the organization of this church, reported good progress in arrangements for the same. The Treasurer reported all dues to the Yearly Meeting budget paid in full. The church is glad to report that Murray C. Johnson and wife have accepted a call to continue pastoral work another year with us, this being the fourth year of their service. The work has grown almost phenomenally and gained in strength beyond expectation and we look toward success for the coming year.

The report of young people's work showed four appointments each month besides the regular C. E. meetings on Sunday evening and the monthly business meetings of the society which are occasions of great social, as well as religious and business opportunity.

A Mothers' Day pageant was given on Sunday evening which delighted a large audience. The pastor has recently given a series of sermons on stewardship, ending with a pageant at the close of the series on this subject, all of which made a deep impression on the membership. On June 17, the annual Daily Vacation Bible School was opened and was successfully conducted for two weeks. This school is a source of profitable instruction as well as much pleasure.

The Pastoral Committee presented to this Monthly Meeting a recommendation to organize a Junior Church, thereby looking to hold the children of the Sunday School for the hour of worship. This was approved and Sevilla Johnson was appointed as superintendent with May Holliday and Eunice Miller as assistants. The work was organized on June 23, with good attendance and satisfactory results.

Ada Lee Stanley presented to the Monthly Meeting a prospect which she and her husband had of attending California Yearly Meeting and a minute of sympathy and endorsement was directed to be issued.

As we look back over the work of the past year we feel that the hand of God has been good upon us and we covet the power to do better service for him during the coming year.

A Week of Christian Quest at Quaker Haven

LAKE DEWART'S quiet waters sparkled in the northern Indiana sun on the afternoon of the first of July. But all was scurry on the grounds of Camp Quaker Haven as Young Friends from various parts of Indiana Yearly Meeting arrived to begin their Annual Young Friends Camp-Conference. The latest arrival was a blazing-red Quaker special bus from the region of Richmond. Everett Pearson, Young Friends treasurer, was kept busy at his table as registrations poured in. Mother Kitrell, President Pauline Ratliff, and members of the staff welcomed the new arrivals. A volunteer tent gang worked fast that all might have shelter for the night.

But Quakerly concord reigned at last, and darkness found the campers assembled in the Omniciye (great council) around the blazing campfire by the lake shore, while the Great Wanji, Emily Parker, explained the set-up of the Conference. All were Akitas (seekers) and the four Wicotas (tribes) had their special goals. The group with the orange headbands were the Iyes seekers after Better Inner Selves. Yonder were the green-banded Kolas, whose Indian name meant seekers after Finer Friendships. Higher Heights was the goal of the Onspes, while the Wowicikas were searching after Unattained Truths. Youthful Quaker Questers, a hundred strong, were looking forward to a week of education, recreation, and inspiration, and the attainment of finer friendships, higher heights, and unattained truths. With our closing campfire song, however, the Akitas became seekers after soothing slumber.

THE MORNING DIP

The peels of the rising bell next morning were answered by a rush of feet down the steps of the dormitory, as fair lasses tripped after Emily Parker for setting-up exercises and morning dip. The fellows tumbled out of their tents to loosen up on the road to the tune of 1-2-1-2 before they dashed down to dip—Oh, Boy, that grand and glorious feeling! There was a period for morning watch preceding breakfast, and suggested thoughts had been included in each camper's notebook.

The breakfast bell at seven summoned all to the dining room in the basement of the Lodge, and the clanging of tinware and tales of mosquitoes ceased momentarily while Reta Trader led the thanksgiving song. Then the long line filed past the cooks to receive nourishment to pacify ravenous appetites at the seven long tables. Campers all know the verse:

> A church without a pulpit,
> A school without a book,
> Is not so bad, I tell you,
> As a camp without a cook—

And Mrs. Hamilton and her assistants deserve great credit for their efforts in this important department of camp life. Eats were good and plentiful, and doubtless some of the happiest moments in camp were spent in the dining room.

At eight, a group of campers, notebooks in hand, assembled upstairs to discuss Leadership Methods with Marie Cassell. Another group met with Esther Stranahan to talk over the problems of Youth and the Church. A third group gathered on the porch with Florence Martin to discuss Worship and plan for the evening vespers. These courses offered Standard Leadership Training credits. A pep assembly with general announcements and a rousing sing marked the middle of the morning. For the remaining two hours of the morning campers chose one study period and one class. Dean William J. Sayers conducted a class on Quakerism, and Emily Parker on Recreational Leadership. The latter also planned camp recreational activities. Mabel Coffin, as Camp Librarian, was in charge of the Young Friends Lending Library and had on display a wide assortment of valuable books.

The rattle of tincups and plates at the dishpans after dinner gradually lessened as the campers took advantage of the rest hour. The next bell announced interest groups. The Life Saving class assembled in bathing suits at the boat-landing to watch Wayne and Bill demonstrate tow holds and resuscitation methods. Of this class, four fellows and one girl gained the official Red Cross Life Saving emblem. Another group on the hillside, back of the lodge, learned from Camp Doctor Pearson how to fix mosquito bites and set broken bones. Reta Trader's Song Leading class could be heard for rods around, even by the Nature Lore group as it started on a distant hike with Allen Hole, Jr. Mildred Kearns and Esther Stranahan interested Camp Craft enthusiasts in how to tie knots and build camp fires. Creative Dramatics and Social Life classes under Florence Martin and Emily Parker were additional attractions.

PLAN CAMPFIRE FUN

It was at two-thirty that the Wicotas gathered to plan their respective stunts for the evening campfire fun. And oh! the ideas that poured forth from precocious minds—vivid Mexican bull-fights, the liquid Kola from the mountain of Koko, and even the strange ways of a Scotchman at Coney Island. This tremendous mental exertion was to be balanced presently by a nip-and-tuck game of volley ball, several warm innings of playground ball, or perhaps some relay games. And how the Onspes did yell when their man brought the winning homerun and how well did their worthy opponents, the Kolas, demonstrate the qualities of good sportmanship. Then followed swimming and boating before supper. Some not content with merely the water stunts at the swimming hole, tried the half-mile swim around to the boat docks. Many improved their strokes under the expert advice of the Life Guards. Though many suffered the Neptune dip, not one life was lost. The free hour that followed was closed by the supper bell.

Vespers on the hillside will linger long in memory. The reflection of the setting sun, the soft quiet of rustling trees, the presence of seeking companions—it is at such times as these that decisions are made. A short talk, responsive Scripture, a soft anthem—all contributed. Moments like these help cast ideals, mold ambitions.

Then came the campfire fun—Ollie, All-you-ett-a, songs, and stunts. Before the final bell, campers met in small groups with staff leaders for evening devotions.

The memorable closing campfire circle Saturday night was the only one that had to be held inside the Lodge before the open fireplace—many thanks to the beneficent weatherman. The fellows pulled a big surprise Sunday morning when they had the tents all down and rolled up before breakfast. Presently piles of baggage appeared for homeward transport, and more than one camper wondered if he had left anything else behind besides his goodwill and best wishes.

MANY VISITORS WELCOMED

One hundred forty-one had registered and Sunday visitors swelled the crowd to three hundred fifty. Lee Wright, of Marion, presided ably as Bible School superintendent. The Fairmount Sunday school orchestra and Muncie Young People's chorus contributed helpfully. The men gathered in one cottage for S. S. class and the women in another. The Wicotas met in the Lodge while the children met with Esther Stranahan in the dining room. Charles E. Hiatt, Yearly Meeting Superintendent, gave an inspirational message during the period for worship.

After the big chicken dinner in the Lodge, campers clasped hands for the last time in a great friendship circle,

while they silently pledged each other to carry on. The camp director expressed appreciation for the fine spirit that had been shown throughout the Conference, and the new president of the Young Friends Board, Paul Little, made an earnest appeal for continued loyalty and cooperation, looking forward to another good Camp Conference in 1930.

Abundant, well-balanced living, next to nature, increased knowledge of ways to attack old problems in the home meetings, a host of memories of pleasant contacts with capable and sympathetic leaders and of friendships formed with Young Friends from other places—all these contributed to make the week a mountain-top experience in education, recreation and inspiration. Would that many Young Friends might catch the spirit of this Conference week, and may Quaker Haven campers remain true to the vision and the Quaker Quest, ever courageously carrying on!

Board officers chosen for the ensuing year:

President, Paul Little, Newcastle, Ind.

Vice President, Violette Pike, Marion, Ind.

Vice President, Herbert Kinsey, Farmland, Ind.

Secretary, Mabel Coffin, Richmond, Ind.

Treasurer, Everett Pearson, West Milton, Ohio.

Librarian, Evelyn Johnson, Earlham, Ind.

Little Friends, Jeanette Fox, Spiceland, Ind.

Trustee, Edith Meredith, Mooreland, Ind.

Conference officers elected by campers:

President, Allen Hole, Jr., Richmond, Ind.

Vice President, Hubert Nicholson, Arba, Ind.

Secretary-Treasurer, Jean Pearson, West Milton, Ohio.

YOUTH CRUSADE FOR PEACE

A Youth Crusade for Peace will take place in France from August 16th to 31st next, in connection with the Ninth Annual Congress of the International Democratic Union for Peace, often referred to as the "Marc Sangnier Movement."

On August 16th, along the frontiers of France, groups of young French pacifists will meet their friends from abroad, then all together will march towards Paris, making many stops on the way for the holding of peace meetings and demonstrations in the towns and villages they will pass through. The various Peace columns will meet in Paris on August 31st, on which evening a united Peace Festival will be held in the Trocadero Palace.

All individuals and groups interested in the scheme should communicate without delay with the Secretary, M. Hoog, 34 Boulevard Raspail, Paris 7, France.

NORTHWEST YOUNG FRIENDS IN CONFERENCE

The Northwest Young Friends Conference at Lake Chaplain, June 28-30, was a time of great inspiration and enjoyment for all who attended. It was so easy to worship and God was so close in the beauty of the lake and mountains. The conference theme was "The Fourfold Life with Christ," dealing with the mental, physical, social and spiritual sides of life. The meetings were held in the open by the lake shore.

Emmet Gulley of Newberg, Oregon, gave the opening talk of the Conference, at the Friday evening session, on the social life. He reminded the young Friends that they must take hold of the small end of big things to solve the problems of today, as did the early Quakers in their time. A discussion on remarriage after divorce and the stability of the home was entered upon with great enthusiasm.

Saturday morning, Gervas A. Carey, of Newberg, spoke on the mental life with Christ. He used the second chapter of First Corinthians on which to base his talk. "A knowledge of the Bible without a university education is more valuable than the university education without the Bible."

In the business meeting which followed a committee was appointed to nominate the officers for the coming year. Edith Johnson and Norella Remple, both of Everett, Washington, are chairman and vice-chairman, respectively; Janet Pullar of Seattle is secretary-treasurer. Walter Lee, President of the Twin Rocks Conference, told of the yearly gathering in Oregon.

Saturday afternoon was entirely devoted to recreation. Some went boating, others swimming or hiking and then everyone joined in a game of baseball.

In the evening the subject was "The Physical Life with Christ," lead by Emmet Gulley. "Know ye not that your body is the temple of the Holy Spirit?" What a difference it would make in our lives if we truly believed this. "The kingdom of God is within you." The necessity of building our temples of honest material was stressed.

Following this talk, probably the most impressive of the entire conference, there was a social hour around the campfire. Songs, toasted marshmallows and stories were all a part of the good time.

Bible School under the direction of Ben Darling was held on the morning of the Sabbath, followed by a real, silent, Quaker meeting for worship. Testimonies, prayer and sentence sermons gave evidence to "the Presence in the midst."

Gervas Carey gave the last address on "The Spiritual Life with Christ." He emphasized the importance of a careful choice of spiritual food. The living corpse of Christ is as necessary to the soul as food is to the body.

Appreciation of the work of Florence Lough, the Conference chairman, was expressed by everyone. Each year the Northwest Young Friends Conference becomes better and next year's officers will find it difficult to improve on this one. We also want to thank the cooks, Mrs. Zook and Susie Gustafson, both of Everett, Washington. Theirs was volunteer work and a great success. Thanks are also due to Emmet Gulley and Gervas Carey for their fellowship and leadership.

Above all, the Lord was there and we thank him for his presence and blessing.

PLUCK AND ENTHUSIASM

Editor THE AMERICAN FRIEND:

"The grass just over the fence is always the greenest." "What wouldn't I give to be a Quaker!" This was the exclamation from my host at the Sunday morning breakfast to which I had been invited by the Alpha Kappa Lambda boys. They had asked that I come there to tell them about the World Youth Peace Congress, and anything else I had in mind. Of course, I talked about Peace Caravaning, and the opportunities to work on Indian Reserves and in Summer Camps. Incidentally, I spoke of the trip through England and Germany which the nine of us young Friends were favored to make this last summer before we went to the Peace Congress. Freddie, my host, with louder protests than the rest of the fellows who gathered around after my talk, seemed to think that the only thing for him to do was to turn Quaker. He said that to Europe this next summer he must go, rain or shine. Could the Quakers help him? Had they any opening for him? He would willingly stoke coal to get across. But before he went Peace Caravaning, and this he would do, he must get the International outlook by going at least to Europe.

I do not defend Freddie's desire to go to Europe as being wholly an unselfish one, but it is his pluck and enthusiasm for which I care. The American Friends Service Committee, with its openings for young people who are anxious to do something in the cause of Peace, stands forth as a haven of refuge and sympathy.

In how many young Friends groups have I met with excuses for lack of work and study of the Peace question? I am ashamed to say. I am ashamed because I myself have accepted far too little of the responsibility which belongs to every healthy and intelligent human being in this world where men still slay one another in order to gain their own selfish desires.

AMY SHARPLESS.

AFRICA, DAY BY DAY

This is a dark afternoon, as it is raining hard, and lots of thunder is rolling. It is Monday and the day all the teachers are moving into Kaimosi for a three weeks' review school. Everett Kellum is getting initiated by getting them housed and ready for the night. It is always a tiresome job, as there is such a jam; and as we never have enough beds, some of them have to be pacified. However, natives can help in all this. There will probably be about 150 this year. Jefferson Ford will be here to teach Bible, and Helen Ford writing; Mrs. Bond and I will teach the other subjects with the help of some very good native teachers. Miss Haviland is not very well, so she will not help this time. Everett Kellum does not know the language well enough to help with class work; so he is looking after all the arrangements.

This school is far more difficult to handle than any other, as the students are of all grades, and older, most of them being married men, and some of them being among our first teachers. They cannot add a great deal to their wisdom at their ages, but they have been a great help to the mission and we are glad to help them all we can.

Fred Hoyt is working steadily trying to get the saw to working soon, as he hopes to cut up logs which have been accumulating at the mill while he has been installing the turbine. We are going to have a wonderful plant now and we need the lumber so badly for buildings as well as the work in the manual training shop. Some day with the power we have now we hope to have electricity, which will be a great help in all the institutions.

The evangelistic work is going much better since the Fords are able to give all their time to the care of the churches. It is rather hard on them, as they go constantly from place to place trying to get all around at least once a month to the different monthly meeting districts. There is not much chance of having a real home, but Helen Ford says that they have six homes. All of us help what we can in the evangelistic work; but busy with school work every day as we are, we cannot get far away from home.

While, for the most part, our efforts are blessed with success, some of the natives are very disappointing. We want you to know both sides of them. In a village not far from here where a man and his wife have lived the true Christian life for years, there are many who have been led to Christ in their village, but there are also some hangers on who want to be considered Christians and have a say in the work of the church without being really Christians. One of these had beaten his wife on several occasions, and because the true Christians had reported it to the church, he had gotten angry. When Jefferson Ford was there, he had a conference with this man and his wife, then he went down to the village and held a meeting one afternoon and went into all the troubles. The man confessed his faults and seemed to get satisfaction. In about two weeks, however, it came out that he had not been sincere at all and had been leading an immoral life those days just following his confession. He is now wanting another wife, which accounts for his treatment of his present one.

We sometimes have these disappointments, as the natives are such mimics, and it is hard to tell when they are really sincere. That is one reason why we hesitate to report numbers of conversions, as they need to be tested a while to be sure it is a genuine case of a change of heart. They are adepts at hiding their innermost heart secrets and can pretend piety almost to perfection. However, we are thankful that many of them are genuine Christians and are doing good work.

ALTA H. HOYT.

VACATION BIBLE SCHOOL AT SPRINGFIELD

Vacation Bible School at Springfield, North Carolina, closed July 9 with an interesting program. At the opening of the meeting for worship the twelve graduates from the Cradle Roll were brought into the pulpit. The Assistant Superintendent read Luke 18:15-18 after which two little ones sweetly sang, "Jesus Loves Me." Certificates were presented and the pastor, Clara I. Cox, pronounced a special blessing upon the Cradle Roll members. She followed with a timely sermon to parents on the right training of children. At 7:45 o'clock the exercises were continued.

After a period of worship Clara I. Cox, who had charge of the Intermediate boys' and girls' class, gave a questionnaire on the two weeks course. Her pupils responded in a highly satisfactory way—showing that valuable knowledge of the Bible had been gained—even in a short period of time. This was followed by an original and interesting dramatization from the story of Moses. A pageant was then given, in which many little children gave in word and in song adoration to the Creator for all his wonderful gifts.

At the close of the program the congregation was directed to the basement to see the handwork made by the different groups. This consisted of aprons, bags, pillows, dolls, bookcases, mail boxes, twine boxes and toys, clay work, pottery, birds and animals.

The best of this material was donated to the Woman's Auxiliary to be sold and the proceeds used for the church.

WHITTIER MEETING ITEMS

The messages given on Yearly Meeting Sunday by J. Edgar Williams, of Kansas City, Mo., will be long remembered by many people. He preached at the First Methodist Episcopal Church at their morning service. The text, "Man shall not live by bread alone," Matt. iv:4. He must live by hope, by prayer, by nature, by love. The sermon was deep, comforting and spiritual, and much appreciated.

J. Edgar Williams spoke also to a large audience at the First Friends Church on Sabbath evening. The theme was, "Carry On." The Scripture passages used were the words of Jesus, "My Father worketh hitherto, and I work" (John v:17); also the words of David to King Solomon, "Thou mayest add thereto" (II. Chron., xxii:14). David had made everything ready for the building of the temple and had finished his work He said, "Son, I have prepared for the house of Jehovah a hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight: for it is in abundance; timber also, and stone have I prepared; and thou mayest add thereto." The speaker said: "Ours is a world of beauty, a world of law, and an unfinished world with a chance for work for all." From the moment of this utterance he had gripped his hearers, and he held them to the finish in hushed attention. Many of the Methodist people who heard him in the morning were present. A brief pause followed the giving of the message, after which Willard Trueblood spoke a few touching words in a beautiful, tender manner. "What a wonderful sermon!" "That was a great message," and other like remarks, after the service was dismissed were heard.

We gladly welcome Absalom and Florabel Rosenberger back again to Whittier after their year at Penn College. Prof. Rosa E. Lewis, of Penn College, is visiting relatives in Whittier for the summer. Webster Parry and wife, of Richmond, Ind., are also guests of Whittier.

Margaret White Rosedale and husband have returned from Iowa, and will make this their permanent home. Martha White is home again from Hindman, Kentucky, where she has just completed a second year in social settlement work.

Ernest L. Gregory and family have gone north for one month's vacation. He is man of all work as Church Secretary, and will be missed from his daily rounds. His mother, Mrs. Levi Gregory, has been visiting the family in Whittier.

Mr. and Mrs. C. Redman have returned home after several weeks absence. D. L. Marling and family are leaving for an extended tour to the middle west.

The Sunday school picnic was held at Orange Grove Park, Saturday, June 29. A good attendance and a splendid time was the unanimous opinion expressed.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

EDUCATING FOR PEACE

Two or three years ago it occurred to the Cooperating Committee of the Baltimore Yearly Meetings that short news articles of international interest might, if well done, be acceptable to editors of newspapers. Lucy Meacham Thruston wrote a few articles, and they tried them out in a small way in Baltimore. Editors used them. The Committee experimented with the papers in smaller towns of the State. More and more editors accepted the material; and so the work grew until its possibilities as a piece of national peace service were evident, and in June, 1928, the Service Committee undertook the task of making it such.

In the year since then the territory touched by the material has been greatly extended — almost entirely by the personal efforts of individual Friends. Lucy Thruston herself has visited many editors in Maryland, Virginia, and North Carolina, while Friends in such widely scattered States as New York, Iowa, Illinois, Missouri, have introduced the articles to their local editors. Canada, too, makes use of them.

The articles are short. They are based on news of the day, and have the one aim of educating for peace. About sixteen different articles per week are issued in mimeographed form, under the heads of World Events, Notes for Young People, Teachers' Notes, with special copy for editors. They are "different." Practically no editor (especially of a town or country paper) who has really looked at them has refused to use them; many are using them regularly, and some are featuring them—especially the Notes for Young People.

The mailing list now includes well over 600 names—editors, teachers, club leaders, etc. The lengthening of this list, and the spreading of this education is largely a matter of the personal touch. We wish that every Friend would send for samples of the material, and try to arrange for its regular use in local paper, school, or club. It is exactly by this personal effort that the articles have gained their present circulation.

The articles are now being used in three countries — Canada, the United States, and Mexico. The Secretary of Education in Mexico has just written, asking to be placed on the weekly mailing list for "Young People's Notes." He expects to have these translated into Spanish, and distributed throughout the public schools for use all over the country. This gives us a great opportunity for influencing to joint friendship the youth of the three leading countries of North America.

FRIENDS SERVICE COUNCIL

The English Friends Service Council has worked out a plan for pensions for its home staff. The plan provides that provision should be made through some insurance company for annuities normally equal to two-thirds of the retiring salary, to commence at 65 for men and 60 for women. Individual policies would be taken out in each case and the necessary premium shared equally (with a few exceptions) by the Council and the member. If a member leaves before pension age, the premiums paid by the member and the Council would be returnable, with interest. In case of compulsory retirement through ill-health, the whole of the premiums paid are to be used for providing a reduced pension, or alternatively a lump sum payment.

Next fall a party of young people of Le Jeune Republique organization of France expects to visit England, to see something of social work there. The Home Field and the France and Switzerland Committees of the Friends Service Council are arranging a week-end at Oxford or Cambridge, for this group to meet with Friends, and discuss with them the religious basis of our common peace testimony.

A recent report of the Education and Students Committee of the Council which sought hospitality for two students from Poland stated that the Belgian, German and Albanian students sent by it to Woodbrooke are doing well, promised a scholarship to a Bulgarian girl, and completed arrangements for an Indian student there. The Committee, moreover, planned a garden party for students from overseas.

GOOD-WILL IN STATISTICS

The Good-Will Center in Vienna has sent a statistical report of its activities during 1928 which gives in most matter-of-fact form the story of the intensely personal toils of its workers.

There were five foreign and three Austrian workers in the office. One hundred and thirty-two guests, representing fourteen countries have spent each one or more nights in the Hostel, which has also entertained many guests informally at afternoon teas, and has given much hospitality to former Austrian co-workers and friends.

An average of nine old persons monthly have received daily dinners throughout the year, these being destitute individuals of the former middle class. One thousand five hundred and twenty-one grocery packets have been distributed to individuals of this group. The entire cost of this old age relief has been under $2,000.

Kaltenleutengeben, the summer home for middle-class people, was open for 21 weeks last summer, entertaining 121 people for periods of a week or two each.

In the Friends International Service Union twenty lectures were given during the year by representatives of six countries, on peace, welfare work, psychology, education, and various phases of life and thought in foreign countries.

The rooms are used also by the Vienna Friends Group, for Meetings for Worship, and the study group which was held a part of the year; the English Adult School, held weekly on Saturday evenings. The leaders have represented seven countries. The American University Women's Club of Vienna uses the room for teas and occasional lectures.

The room has been used sixteen times by the Tolstoy Society, the Pan-European University Group, the World Youth League, Dr. Oskar Ewald's Religious Group, and the Austrian Fellowship of Reconciliation.

Representatives of the Center have visited Czechoslovakia, Bratisslava, Slovakia and Ruthenia, the Rome Center, the Moscow and Warsaw Centers, besides Berlin and London.

The Library has 1,741 Books, which had a circulation of 921 during the year.

Eight thousand five hundred and eleven pieces of mail matter have been sent out, an average of 708 per month. Two hundred and twenty-three visitors have registered in the guest book, while these and many more have been interviewed. Many visits to the city's new buildings have been arranged, with help to foreigners about lodgings, sight-seeing, and research. Contacts with England and America have been made for Austrians. Some of the larger problems taken up have been Nazarenes in Jugo-Slavia, Assyrian Christian refugees, persons without citizenship, oppression in Montenegro.

The Youth Group of the Friends International Center in Vienna is a small group called the Friday Club, managed by a special committee, its leading thought being to find the right spirit of understanding between peoples, countries and nations. In 1928 this group held thirty-seven club evenings, on eighteen of which foreign nations supplied leaders. Five topics were on America. Others were on Egypt, England, The World Youth League, etc. One evening they had stump speeches, and one evening a Christmas party, while three evenings were devoted to music.

QUAKERDOM · AT · LARGE

Alice Howland Macomber of New Bedford, Mass., has returned from a visit to our Friends Mission field in British East Africa. Elizabeth E. Haviland writes that they greatly enjoyed her visit and that she obtained a much better idea of the work in general than many who make but a brief visit. She is a popular speaker and gives a very fair and most interesting account in her illustrated lectures about Friends work in Africa.

* * * *

John William Graham of England writing of the present political situation in *The Intelligencer* says: "With a Government like this in England and a President like yours in America, and public opinion so set on Peace as it is here, and as I hope it is in America, surely something drastic and permanent may be done in fitting the organization of mankind for Peace. There never has been a chance quite like this. The news that the Prime Minister and the President are to meet in America is of good augury."

* * * *

The Director of Studies at the June Meeting of the Woodbrooke Council announced that John S. Hoyland will be lecturer in Modern History this fall at Woodbrooke School, and that K. Capper and Elsa Johnson, after their useful period of work at Woodbrooke, will take the places of John S. and Jessie Hoyland at Hislop College, Nagpur, India. Gerald K. Hibbert, former Head Master at Ackworth, has accepted the first Readership in Quaker Studies at Woodbrooke, and thus is splendidly provided for that branch of study and research for which the founders had a deep concern.

* * * *

Max I. Reich of Philadelphia, Pa., who attended Canada and Genesee Yearly Meetings giving the Bible Hour addresses most acceptably, attended also the Yearly Meeting of the Conservative Friends at Norwich, Ontario. Writing of his visit he says: "Each of these three groups bearing the name of Friends in Canada has younger members truly exercised and in the hands of Him who must be preparing them for a worthy service in the Church and in the world when the hands that now hold up the standard have laid down their charge. May we not believe that for Canadian Friends the best is yet to be?"

* * * *

Roscoe and Louise Stinetorf spoke before the Margaret Fell Missionary Society of Richmond young women, last Tuesday, at a picnic meeting at the home of Elizabeth Marvel Quigg. Next Tuesday evening Louise Stinetorf will address the Virginia Asher Council of Business Women, at which time a farewell party is being planned for her. She and her husband will speak to Friends at Richsquare, near Lewisville, Indiana, July 21. After a brief visit at the home of his parents in Rockford, Illinois, they will journey east and attend Lynn, Massachusetts, Quarterly Meeting before sailing for Ram Allah, Palestine. They will leave New York harbor August 19.

* * * *

Elizabeth Marsh who attended the Young Friends Eastern Conference at Providence, Rhode Island, July 1-7, reports a very interesting gathering. One of the leaders was Elden H. Mills of Indianapolis. *Friendly News* will give some account of the personnel and activities. During the return trip she stopped off for a day at Buck Hill Falls and visited International House where Clarence E. and Lily D. Pickett are in charge assisted by Alexander C. and Jeanette Purdy of Hartford, Conn. Work at International House has opened briskly for the summer with four nationalities already represented. Clarence Pickett gave addresses at the Eastern Conference, which was attended also by Homer L. and Edna Morris of Wyomissing, Pa.

* * * *

The fame of Ackworth School in England has extended far and wide and its students have found their way into many lands. A celebration of its one hundred and fifty years of activity was held, June 23, 1929, to which many came who wished to honor the Man and the School that he had founded. It was an occasion of happy re-union and joyous reminiscence. A large expectant gathering at the bottom of the Green witnessed an act of symbolism—the planting of a memorial maple tree. Fifty years before, Margaret Andrews, daughter of the head Master, as a few-months-old child, had planted a copper beech, and now after a short address she witnessed her niece, Barbara Walker, a present scholar and granddaughter of Frederick Andrews, plant the maple. *The Friend* (London) in its account of the proceedings gives pictures of the staff at the Centenary in 1879 and the present staff at the Sesquicentenary. Eleven of the twenty-nine in the former group are still living, and Robert H. Marsh, who had a part in the Centenary meeting in 1879, presided over the Anniversary Meeting at this time. J. S. Lidbetter spoke of the closer contact Ackworth now had with the outside scholastic world than in former days. The School had always aimed at citizenship rather than pure scholarship, and he believed that the education which would earn the respect of the world today was the one which would bring wise leadership to its service. A very interesting collection of "Relics of the Past" attracted the attention of everybody, in which much of the history of the school could be traced right from those early eighteenth century days.

NEWS OF OUR MEETINGS

Children's day was observed at Dublin, Indiana Friends meeting by a beautiful pageant with the usual large audience in attendance. The Junior Church, under Mrs. Harry Reece, has been very successful, from fifteen to twenty attending. The Missionary Society had as their guests the other Missionary Societies of the town, on the afternoon of July 3, in the church parlor. There were more than sixty women present. A short program and refreshments, with a general social hour filled the time from 2 to 5 o'clock. Some of our young people attended the Young Friends Conference at Dewart Lake.

* * * *

Northbranch Sunday school, located at Northbranch, Kansas, sponsored a Vacation Bible School, May 27 to June 8. There were thirty-eight enrolled from the first with two more entering near the last. The attendance was unusually regular and tardy marks were scarce considering the muddy roads over which the parents had to drive horses to get the children to school. There were three grades, Primary, Junior and Intermediate, requiring three teachers: Zella and Faye Craven and Edna Kivett. Memorizing Bible portions, missions, singing, art, Bible story telling, and dramatizing were some of the subjects taught. The program given Sunday night, June 8, to a large audience consisted of these lessons. The W. C. T. U. had a thirty-minute period three times a week, in which Elizabeth Cline conducted an L. T. L. Meeting in the school. The W. C. T. U. also helped bear the expense. An offering was taken on Sunday night, half of it going for the expenses and half to the Children's Endowment fund at Friends University, Wichita. This is the first Vacation Bible School here and is considered a success.

* * * *

L. Clarkson Hinshaw of Berkeley, California, was acceptably present in Pasadena Meeting on June 23, "Yearly Meet-

ing Sunday," and gave a message from the words, "When I became a man I put away childish things." City-wide Vacation Church School opened a five weeks' term on June 24. A class of about twenty-five Juniors meets at First Friends Church with a leader provided by the Pasadena Board of Religious Education, of which Edwin McGrew is vice-president.

* * * *

Bloomingdale Meeting, Indiana, is enjoying visits from two of her boys who are spending the summer vacation with relatives. Horace E. Coleman, former field secretary for Japan of the World Sunday School Association, who is here with his mother, Emily Coleman, and Nathan Pickett, who with his wife, is serving as pastor of Knoxville Meeting, Tennessee. Both of these men are filling pulpit vacancies and fitting into the life of the community. Mary Pickett, a faithful missionary in Mexico for so many years, is expected home late in July for an indefinite stay. The pastor, Lyman G. Cosand, expects to take a well-earned vacation and will attend the Conference for Rural Church Workers, at Purdue University, July 15-26. Annice Carter, a talented young teacher in home economics, after two years instruction in the Bloomingdale school, sails soon for Ram Allah, Palestine, where she will teach in the Girls' School, under appointment of the American Friends Board of Missions.

* * * *

Children's Day exercises were held at Grassy Run, Ohio, the last night in June. Almost every child in the community came for the two weeks' practicing. There was a continuous rain the night of the exercises, but every child was present, and the house was filled with the parents and others interested. The program, including the costuming and the beautiful decorations, was pronounced by many one of the best they had ever attended. The Cradle Roll exercise was especially effective, with Bernida June Hershey (not yet a year old), sitting in a cradle on the platform and watching with great interest and pleasure the exercises of the children. Those training the children were Winnie Peelle, Jessie Leasure and Leona Ellis, assisted by the Superintendent, Mary Carter.

* * * *

The pastor of Grassy Run Meeting and his family were cheered one evening by a family (not members, but attenders of the church) coming in the evening with a two-gallon can of ice cream and a big cake to accompany it. Both families enjoyed the refreshments and a pleasant social time together.

* * * *

Grassy Run Friends held a Vacation Church School during the last two weeks of May. As the schoolhouse in which the school had been held the past four years could not be used, it was held in the church building and was one of the best. Several pupils did not miss a session. The last day everybody was invited to come with basket dinner at noon and attend the regular sessions of the school in the afternoon, thus combining the Sunday School picnic and the Vacation School closing. The memory work and the handwork of the three classes and the songs sung were pleasing to the visitors. The teachers this year were: Kindergarten, Winnie Peelle. Primary, Alice Telfair. Junior, Mary Carter. Music, Vesta Frump.

* * * *

The Le Grand, Iowa, Friends Meeting held services in the Community Hall during the month of June, while the church was undergoing quite extensive repairs. The main part has been completed and rededicatory services were held Sunday afternoon, July 7. The Friends Senior Endeavor held a Mock Track Meet social at the home of the president, Lauretta Biglow, Monday evening, July 1.

* * * *

The fifth annual Daily Vacation Bible School was held at Russiaville, Indiana, June 10-21. This is a Community School, held in the Friends Church, the five churches of four different denominations in the township cooperating fully. Four of the five pastors assisted, the total number of volunteer officers and teachers in all departments amounting to twenty-five. Homer G. Biddlecum, pastor of the Russiaville Friends Church served as superintendent. The attendance this year was the largest ever had, the average for the two weeks being 134, the highest being 141 on the last day. The school was closed with a public exhibition and program on Friday night, presenting the craft work in all departments, and with Bible and Missionary stories, songs, memory work, and brief dramatizations, giving to the public a sample of work done with the boys and girls. The Friends pastors, Orval and Lois Cox and Homer and Annie Biddlecum, had a full share in the whole program.

* * * *

The fourth annual Daily Vacation Bible School was held at West Middletown, Indiana, June 24-July 3. This is a community school for the township, all churches cooperating, except one at the opposite edge of the big township. Rev. C. L. Rees of the local M. E. Church was superintendent, with other pastors cooperating. Homer and Annie Biddlecum of the Friends Church had a full portion on the teaching force of twenty-five volunteer adults. The School was a splendid success, though two days short of two weeks, and though the attendance was slightly less than last year. The average for the eight school days was 117, with a high attendance of 124. On Wednesday night, July 3, the school closed with a public exhibition of the craft work, and a public exhibition in the M. E. Church of the work done in the school. There was a community ice cream social following the school program. The school is conducted in the high school building, as no church building has equipment to care for such a large school.

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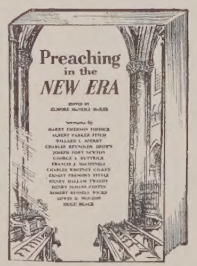

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Honey Creek Quarterly Meeting was held at the Honey Creek Church near New Providence, Iowa, June 29 and 30, 1929. The weather was ideal and a large number were present at both sessions. Moses T. Mendenhall, Quarterly Meeting Superintendent, preached both Saturday and Sunday mornings. The meeting on Saturday was quite remarkable as two uncles and an aunt of President Hoover were present. Prompted, possibly, by the presence of these Friends, the meeting directed that a letter be written to the President approving his stand on law enforcement and on world peace.

* * * *

Those who attended the meeting at Unadilla, N. Y., July 1, addressed by Charles O. Whitely, Executive Secretary of the American Friends Board of Missions, learned with interest and profit of the worldwide work of Friends. On the following day he addressed the Home Bureau picnic at the home of Mrs. Tracy Quimby on the Indians of New York and of Oklahoma. A Peace Caravan of three enthusiastic Penn College girls in their Ford touring car expected to visit Unadilla about July 14.

* * * *

During the six weeks' vacation of their pastor, Herbert L. Huffman, the laymen of University Friends Church, Wichita, Kansas, according to W. S. Hadley, are caring for the pulpit supply. For July 7, C. Q. Chandler, chairman of the Board of Directors of the First National Bank of Wichita gave a message on Palestine, having recently returned from a trip through that country, and for July 14, Senator Henry J. Allen had been engaged to speak. Bert C. Wells, City Manager of Wichita, has general charge of the services each week, and Dr. H. C. Holmes, dentist, is acting chairman of the Committee on pulpit supply. Enterprising and capable laymen carry on with much satisfaction while their worthy pastor enjoys with his family a well-deserved and much-needed rest.

A concoction known as "wine tonic" is being sold in the drug stores of California under the guise of medicine. As this contains 25 per cent alcohol there are many who will ignore its taste and drink it in order to obtain the alcoholic effect on the system. Sales of this tonic have aroused the ire of the Ministerial Association of Santa Ana and a petition bearing 1,232 signatures has been circulated by that body and presented to the supervisors of Orange county, asserting that the sale of the so-called tonic is a menace to the health and morals of the people and requesting that the board take necessary action to prohibit the sale. A similar petition has also been presented to the city council of Santa Ana.

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GRASSY RUN HOMECOMING

The annual homecoming at Grassy Run, Ohio, Sunday, June 23, was one of the best of the five consecutive homecomings that have been held.

The Bible School was conducted in the regular classes, under the superintendency of Mary E. Carter, as usual.

The Jamestown Friends came in a body, in time for the service of worship. After the congregational singing, Lindley Cook, pastor of Jamestown Friends Church, led in prayer. A message in song was given by the Jamestown male quartet. The sermon by the pastor, H. L. Leasure, was taken from the Bible lesson text for the day, "Bless the Lord, Oh, My Soul," and dealt with the attitude man takes toward the good and the evil, making the difference in life.

At noon, an abundant and delicious dinner was taken from the baskets and placed, cafeteria style, on the long table, under the trees of the park. Hot coffee and iced tea were served, also.

In the afternoon girls from the Sunshine Class of the Bible School, under the direction of their teacher, Leona Ellis, participated in a Peace Contest. Lois Jackson was the winner, with Violet Cooper a close second. The other contestants were Helen Kirk, Ruth Holmes and Margaret Hunt, who gave their selections well.

Frank Milner, of Lees Creek, gave the sermon in the afternoon. Eldon Bailey, of Jamestown, led in the singing.

The following localities and towns were represented: Sabina, Highland, Centerville, New Vienna, New Martinsburg, Dover, Chester, Wilmington, New Burlington, Caesar Creek, Clarksville, Port William, Bowersville, Jamestown, Seneca, Jeffersonville, Washington C. H., Springfield and Dayton.

LOS ANGELES MEETING

A number of members in First Friends Church attended the California Yearly Meeting at Whittier and returned refreshed in spiritual feeling and in enthusiasm. The Sunday school enjoyed the annual picnic at Griffith Park on Saturday afternoon, June 29. Baseball, croquet, handball, tennis, races, sewing contest and other amusements were enjoyed, while a number went to the zoo and saw the animals therein. Later a supper was served with hot coffee, ice cream cones and plenty of home-made cakes. Everybody had a good time.

Treasurer Wickersham and wife are on a pleasure trip by motor to the Yellowstone Park.

Harry R. Keates gave a sermon on July 7 in First Friends Church on "Life and Knowledge" from John 17:3, and the Hollywood *News* next day made a review of it in its columns.

Miss White, a young people's home missionary worker from Columbia, South Carolina, gave an interesting talk at the Sunday school, July 7, in which she told of the poverty among the little children, some of them as young as ten years of age, who worked in the mill towns around that city, and of the desire and need of the gospel of Jesus. Her talk was very interesting.

Three Quaker books have been added to the Religious room of the main public Library, Sixth and Hope streets.

WESTERN FRIENDS NOTICE!

The many friends of Richard R. Newby will be concerned in learning that after a week's hospital observation at Indianapolis his physicians advise giving up all his work for three months to avert a collapse. The Newbys are leaving at once for Friendsville, Tennessee.

All correspondence and Yearly Meeting plans are in charge of Frank Stafford, Chairman of the Executive Committee of Wesctern Yearly Meeting, 1814 Lambert Street, Indianapolis, Ind.

The life of a godly man is like a river, not like a stagnant pool or a dead sea. It is ever in motion, sometimes sparkling in the sunbeam, and sometimes shivering in the clouds; sometimes chanting through scenery as beautiful as Eden, and sometimes moaning through districts of miserable desolation; sometimes clear as the day, and sometimes black as the night. Still it is ever moving to its ocean destiny—progress is its law, infinitude is its home.—DAVID THOMAS.

JULIA C. SHEROW

Julia C. Sherow, twenty-eight years of age and only daughter of Taber and Mabel Sherow of Millbrook, New York, passed away suddenly at St. Francis Hospital, Poughkeepsie, New York, on Saturday, June 15, 1929. She was believed on the road to recovery from an operation performed last fall in Indianapolis, Indiana, and was stricken only a week before her death. Surviving are her parents and two brothers, Douglas of Indianapolis, Indiana, and Emerson of Millbrook.

After her graduation with the highest honors from the Millbrook high school she chose Earlham College as her next step in higher education. Her career in college was brilliant and when she graduated in 1922 she received a scholarship to Bryn Mawr College, Pennsylvania. She was a member of the faculty of Berea College, Berea, Kentucky, for four years and during the past year has been working for a higher degree at the University of Chicago. In the Autumn of 1928 she became a member of the faculty of Earlham College, but during the fall term was obliged to leave on account of illness.

A member of Nine Partners Monthly Meeting at Millbrook, she was most active and interested in the work of the church when at home. Her pleasing personality won many friends. Facing life's problems with a cheerful, courageous spirit, she strove always after the highest standards, and her short, well-spent life was an inspiration to many.

MARRIAGES

HAWORTH-JOHNSTONE—At an Appointed Meeting of Boston Monthly Meeting of Friends, held at the Phillips Brooks House, Harvard Yard, Cambridge, June 15, 1929, Margaret Johnstone, daughter of William and Martha Johnstone, and member of Alexandria Meeting, Baltimore Yearly Meeting, and Clifford Lincoln Haworth, son of Richard and Clara Haworth, and member of Whittier Meeting, California.

DEATHS

DAY—At his home in Carmel, May 29, 1929, Mahlon Day, son of William and Ann Dixon Day, the fifth in a family of eight brothers and sisters, in his eighty-third year. Sixty-two years ago, May 30, he married Ruth Harvey, who preceded him four and one-half years ago. Three sons and two daughters survive, also thirteen grandchildren and seven great-grandchildren. Impressive services were held June 1, with Gertrude Reinier, Jehu Reagan and Mary Hiatt in charge.

HILL—In Pasadena, California, June 15, 1929, John M. Hill, aged 91 years. Reared in Parke County, Indiana, he was educated at Bloomingdale Academy, under Barnabas C. Hobbs. In 1863 he was united in marriage with Mary E. Woodard, who passed away in 1924. Leaving Indiana after a time they lived for several years at Hesper, Kansas, and were later called to serve as superintendent and matron at Raisin Valley Seminary, Michigan, where four of their children were graduated. In 1897 they removed to California and soon located in Pasadena. He was a lifelong Friend devoted to his church and faithful in attendance at Bible School. He is survived by one daughter, six sons, eight grandchildren and seven great-grandchildren, also by his sister, Mary E. Allen.

LAMB—At his home in Bloomingdale, Indiana, June 30, 1929, after months of failing health, Henry C. Lamb, aged 79 years. He was devoted to his family and community, a good man who will be greatly missed. His wife, Hannah Lamb, one son, C. V. Lamb of Bloomingdale, one daughter, Nettie Mae Jenkins, Berkeley, California, and six grandchildren survive him.

LANSING — In the Barber Hospital, Lyons, N. Y., June 29, 1929, Peter Lansing, in his sixty-ninth year. Born in Holland, and for many years an elder in Farmington Monthly Meeting, he was one of the dependable members. He was especially interested in getting the children of his neighborhood into the Bible School. His widow, Adelia Hoag Lansing, survives him.

MAHLE—At the Deaconess Hospital, Marshalltown, Iowa, July 5, 1929, of meningitis, Maxine, eldest daughter of Theodore and Margaret Mahle, in her sixteenth year. Funeral services in charge of Taylor Guthrie were held in the Le Grand Friends Church.

NEWLIN—At the home of his grandson, Dennis C. Mills, Springbrook, Oregon, June 5, 1929, Milton Newlin, son of Duncan and Eleanor Lindley Newlin, in his 96th year. Born at Bloomingdale, Indiana, where he grew to manhood he was here married to Mary Jane Marks in 1858 who shared his life for 67 years. Four of their five children survive them: Miriam L. Mills, Springbrook, Ore.; James D., Ridgefarm, Ill.; Ida Ann Cook, Georgetown, Ill.; and Luther G., Newberg, Oregon. In every relationship of life his conduct was exemplary, truly a worthy specimen of God's workmanship, patient in suffering, forbearing in adversity, and always thoughtful of others. He was a member of Springbrook Friends Meeting.

REED—At the home of her daughter, Myrna Kingsley, Macedon, N. Y., June 30, 1929, Mary E. Reed, in her eighty-first year. She is survived by one son and four daughters.

DAILY BIBLE READINGS

Lesson for July 28. The Story of Daniel, Daniel 1:1-4, 19, 20; 2:17-24.

Golden Text: They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Daniel 12:3.

M. Daniel Taken to Babylon. Dan. 1: 1-9.
T. Daniel's Temperate Living. Dan. 1: 10-20.
W. Daniel Praying for Understanding. Dan. 9:15-23.
T. Daniel Interpreting the King's Dream. Dan. 2:36-45.
F. Daniel Honored. Dan. 2:46-49.
S. The Last Times Foreseen. Dan. 7: 9-14.
S. Jehovah our Refuge. Psalm 46.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

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Subscription Price $2.00 per Year
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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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Printers of The American Friend